

THE
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VOL. I.]

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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

[It will be recollected by our readers that we proposed, a few weeks since, when giving an account of the Cherokee Indians, to give in some future number, a statement of the exertions of Eliot, the Mayhews, Brainard, and others, for evangelizing the Indians soon after the first settlement of this country.—We have fortunately met with an interesting sketch of Mr. Eliot's life and missionary labours, which must be far more acceptable than any thing we could ourselves have furnished on the subject, since it was penned by one intimately acquainted with the whole history. We shall give it in short numbers as our limits will admit.—ED.]

FROM THE MISSIONARY REGISTER.

Sketch of the Life of the Rev. John Eliot, the "Apostle of the North American Indians."

The Rev. JOHN ELIOT was born in England in 1604, he emigrated to America in November, 1631, and was soon after settled at Roxbury, as an independent minister; where he continued in a wise, holy, and zealous course of active service, till the year 1690; having spent nearly sixty years in promoting the interests of his Master's kingdom, both among the people of his own peculiar charge, and very extensively and successfully among the miserable heathen around him.

Mr. Eliot was educated at Cambridge, England. Of his younger years his biographer writes:—

He had the singular happiness and privilege of early conversion from the ways of sin. One of the principal instruments which God used in filling his mind with good principles, was the venerable Thomas Hooker, of whom worthy Master Fuller could write: "As Latimer would not stick to say, 'St. Bilney;' so neither I to say St. Hooker." His liberal education having now the addition of religion to direct and improve it, it gave such a bias to his young soul, as quickly discovered itself in very signal instances. His first appearance in the world after his education was in the difficult and unthankful, but very necessary employment of a school master; which employment he discharged with good fidelity. And as this first essay of his improvement was no more disgrace unto him, than it was unto the famous Hierom, Whitaker, Vines, and others, that they thus began to be serviceable; so it rather prepa-

red him for the further service, which his mind was now set upon. He was of worthy Mr. Thomas Wilson's mind, that the calling of a minister was the only one wherein a man might be more serviceable to the church of God than in that of a school-master.

Before Mr. Eliot left England, he had engaged himself to a worthy young lady, who followed him the next year to America, where they were married in October, 1632.

This *wife of his youth* (says Dr. Mather, with his accustomed but agreeable quaintness) lived with him until she became the *staff of his age*; and she left him not until about three or four years before his departure for those heavenly regions, where they now together see *Light*. She was a woman very eminent, both for holiness and usefulness; and she excelled most of the *daughters that had done virtuously*. God made her a blessing, not only to her family, but to her neighbourhood: and when, at last, she died, I heard and saw her aged husband, who else very rarely wept, yet now with tears over her coffin, before the good people, a vast confluence of which were come to her funeral, say, "Here lies my dear, faithful, pious, prudent, praying wife! I shall go to her, and she shall not return to me!" My reader will, of his own accord, excuse me from bestowing any further epitaphs upon that gracious woman.

Six children were the fruit of his marriage; five sons and one daughter. The daughter and one of the sons survived their parents. Three sons died young. Their father had dedicated them all to the work of the ministry; and one of these three, who bore his parent's name, had lived to become a zealous and able preacher both to the settlers and the Indians, and died in the triumph of the faith. All his children gave such satisfactory evidence of sincere piety, that our Eliot, venerable in years and in virtues, would say, "I have had six children: and I bless God for his free grace! they are all either *with Christ*, or *in Christ*; and my mind is now at rest concerning them. And when some asked him how he could bear the death of such excellent children, he meekly replied: "My desire was, that they should serve God on earth; but, if God will choose to have them rather serve him in Heaven, I have nothing against it: His will be done." His youngest son Benjamin, was many years his own assistant in the ministry: and, *as a son with his father, served him in the gospel*. He also died before his father. His third son Joseph survived him, and maintained the character of an eminent minister.

Before we proceed to detail the history of Mr. Eliot's attempts to evangelize the Indians, we shall abstract from his biographer a view of his character both as a Christian and a minister, that our readers may see how fitly God had prepared him for the great work to which he was to be called.

His Character as a Christian.

He was a MAN OF PRAYER.—He not only made it his daily practice to *enter into his closet and shut his door, and pray to his Father in secret*; but he would, not rarely, set apart days for fasting and

prayer. Especially when there was any remarkable difficulty before him, he took this way to encounter and overcome it; being of Dr. Preston's mind, that "when we would accomplish any great things, the best policy is to work by an engine which the world sees nothing of." He kept his heart in a frame for prayer with a marvellous constancy; and was continually provoking thereunto all that were about him. When he heard any considerable news, his usual and speedy reflection thereon would be, "Brethren, let us turn all this into prayer!" When he entered a house where he was familiar, he would often say, "Come let us not have a visit without a prayer; let us pray down the blessing of heaven on your family before we go." Where, especially, he came into a company of ministers, before he had sat long with them they would look to hear him urging, "Brethren, the Lord Jesus takes much notice of what is done and said among his ministers when they are together. Come, let us pray before we part!" He was a mighty and a happy man, that had his quiver full of the heavenly arrows of ejaculatory prayer; and, when he was never so straitly besieged by human occurrences, yet he fastened the wishes of his devout soul unto them, and very dexterously shot them up to Heaven over the head of all.

In serious and savoury discourse, his tongue was *like the pen of a ready writer*. He was, indeed, sufficiently pleasant and witty in conversation; but he had a remarkable gravity mixed with it, and a singular skill in raising some holy observations out of whatever matter of discourse lay before him. Doubtless he imposed it as a law upon himself, that he would leave something of God and Heaven and religion with all that should come near him, so that in all places his company was attended with majesty and reverence.

He was a MIGHTY STUDENT OF THE BIBLE.—It was unto him as his *necessary food*: nor would he upon easy terms, have gone one day together without using a portion of the Scriptures as an antidote against the infection of temptation, and would prescribe this to others.

He had a HIGH REVERENCE FOR THE HOUSE OF GOD.—If ever any man could, he might pretend unto that evidence of uprightness, *Lord, I have loved the habitation of thy house*. It is hardly conceivable, how in the midst of so many studies and labours as he was engaged in at home, he could possibly repair so frequently to the ministry of others. Here he expressed a diligent attention by a watchful and wakeful posture, and by turning to the texts quoted by the preacher: and they, whose good hap it was to go home with him, were sure of having another sermon by the way.

HIS OBSERVANCE OF THE SABBATH was remarkable. He knew that our whole religion fares according to our Sabbaths; that poor Sabbaths make poor Christians; and that a strictness in our Sabbaths inspires a vigour into all our other duties. Hence in his work among the Indians, he brought them, by a particular article, to bind themselves, as a principal means of confirming them in Christianity, "To remember the Sabbath-day, to keep it holy, as long as we live."

For himself, the sun did not set the evening before the Sabbath, till he had begun his preparation for it. Every day was a sort of a Sabbath to him: but the Sabbath-day was with him a type and foretaste of heaven: nor would you hear any thing drop from his lips on that day but the milk and honey of that country, in which there yet "remaineth a rest for the people of God."

HIS MORTIFICATION was exemplary. Never did I see a person more dead to all the sinful pleasures of this life. He became so nailed unto the cross of the Lord Jesus Christ, that the grandeurs of this world were to him just what they would be to a dying man. Early from his bed, and abstemious in his diet, he endeavoured to draw others to partake with him in the pleasures which he derived therefrom. When especially he thought the countenance of a minister shewed that he made much of himself, he would say "Study mortification, brother! study mortification!" Modest in his own apparel, when he once saw some scholars, whom he thought a little too gaudy in their clothes: "Humiliamini, Juvenes, humiliamini!" ("Away with your vanity, young men, away with your vanity!") was his immediate compliment to them.

(To be Continued.)

[We have lately been favoured with the Address of the American Bible Society, which was laid before the publick immediately after the establishment of that important institution, in May, 1816. As many of our readers may never yet have perused this address, and we have not been able before this time to publish it, we are confident the importance of the subject on which it pleads, and the elegant and masterly style in which it is clothed, will be a sufficient apology for its appearing at this late period.—ED.]

TO THE PEOPLE OF THE UNITED STATES.

Every person of observation has remarked that the times are pregnant with great events. The political world has undergone changes stupendous, unexpected, and calculated to inspire thoughtful men with the most boding anticipations.

That there are in reserve, occurrences of deep, of lasting, and of general interest, appears to be the common sentiment. Such a sentiment has not been excited without a cause, and does not exist without an object. The cause is to be sought in that Providence which adapts, with wonderful exactitude, means to ends; and the object is too plain to be mistaken by those who carry a sense of religion into their speculations upon the present and future condition of our afflicted race.

An excitement as extraordinary as it is powerful, has roused the nations to the importance of spreading the knowledge of the one living and true God, as revealed in his Son, the Mediator between God and men, Christ Jesus. This excitement is the more worthy

of notice, as it has followed a period of philosophy, falsely so called, and has gone in the track of those very schemes which, under the imposing names of reason and liberality, were attempting to seduce mankind from all which can bless the life that is, or shed a cheering radiance on the life that is to come.

We hail the re-action, as auspicious to whatever is exquisite in human enjoyment, or precious to human hope. We would fly to the aid of all that is holy, against all that is profane; of the purest interest of the community, the family, and the individual, against the conspiracy of darkness, disaster, and death; to help on the mighty work of Christian charity, to claim our place in the age of Bibles.

We have, indeed, the secondary praise, but still the praise, of treading in the footsteps of those who have set an example without a parallel, an example of the most unbounded benevolence and beneficence: and it cannot be to us a source of any pain, that it has been set by those who are of one blood with the most of themselves; and has been embodied in a form so noble and so catholic, as "*The British and Foreign Bible Society*."

The impulse which that institution, ten thousand times more glorious than all the exploits of the sword, has given to the conscience of Europe, and to the slumbering hope of millions in the region and shadow of death, demonstrates to Christians of every country what they *cannot* do by insulated zeal; and what they can do by co-operation.

In the United States we want nothing but concert to perform achievements astonishing to ourselves, dismaying to the adversaries of truth and piety; and most encouraging to every evangelical effort on the surface of the globe.

No spectacle can be so illustrious in itself, so touching to man, or so grateful to God, as a nation pouring forth its devotion, its talent, and its treasures, for that kingdom of the Saviour which is righteousness and peace.

If there be a single measure which can overrule objection, subdue opposition, and command exertion, this is the measure. That all our voices, all our affections, all our hands, should be joined in the grand design of promoting "peace on earth and good will toward man;" that they should resist the advance of misery; should carry the light of instruction into the dominions of ignorance; and the balm of joy to the soul of anguish; and all this by diffusing the oracles of God; addresses to the understanding an argument which cannot be encountered; and to the heart an appeal which its holiest emotions rise up to second.

Under such impressions, and with such views, fathers, brethren, fellow-citizens, the *American Bible Society* has been formed. Local feelings, party prejudices, sectarian jealousies, are excluded by its very nature. Its members are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed principle; the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be

required. In such a work, whatever is dignified, kind, venerable, true, has ample scope: while sectarian littleness and rivalries can find no avenue of admission.

The only question is, whether an object of such undisputed magnitude can be best attained by a national Society, or by independent associations in friendly understanding and correspondence.

Without entering into the details of this inquiry, we may be permitted to state, in a few words, our reasons of preference to a national society supported by local societies and by individuals throughout our country.

Concentrated action is powerful action. The same powers, when applied by a common direction, will produce results impossible to their divided and partial exercise. A national object unites national feeling and concurrence. Unity of a great system combines energy of effect without economy of means. Accumulated intelligence interests and animates the public mind. And the catholic efforts of a country, thus harmonized, give her a place in the moral convention of the world; and enable her to act directly upon the universal plans of happiness which are now pervading the nations.

It is true, that the prodigious territory of the United; the increase of their population, which is gaining every day upon their moral cultivation; and the dreadful consequences which will ensue from a people's outgrowing the knowledge of eternal life; and reverting to a species of heathenism, which shall have all the address and profligacy of civilized society, without any religious controul, present a sphere of action, which may for a long time employ and engross the cares of this society, and of all the local Bible Societies of the land.

In the distinct anticipation of such an urgency, one of the main objects of the *American Bible Society*, is, not merely to provide a sufficiency of well printed and accurate editions of the Scriptures; but also to furnish great districts of the American continent with well executed stereotype plates, for their cheap and extensive diffusion throughout regions which are now scantily supplied, at a discouraging expense: and which, nevertheless, open a wide and prepared field for the reception of revealed truth.

Yet, let it not be supposed, that geographical or political limits are to be the limits of the *American Bible Society*. That designation is meant to indicate, not the restriction of their labour, but the source of its emanation. They will embrace, with thankfulness and pleasure, every opportunity of raying out, by means of the Bible, according to their ability, the light of life and immortality, to such parts of the word, as are destitute of the blessing, and are within their reach. In this high vocation, their ambition is to be fellow-workers with them who are fellow-workers with God.

People of the United States;

Have you ever been invited to an enterprize of such grandeur and glory? Do you not value the Holy Scriptures? Value them as

containing your sweetest hope; your most thrilling joy? Can you submit to the thought that *you* should be torpid in your endeavours to disperse them, while the rest of Christendom is awake and alert? Shall *you* hang back, in heartless indifference, when princes come down from their thrones to bless the cottage of the poor with the gospel of peace; and imperial sovereigns are gathering their fairest honours from spreading abroad the oracles of the Lord your God? Is it possible that *you* should not see, in this state of human things, a mighty motion of Divine Providence? The most Heavenly charity treads close upon the march of conflict and blood! The world is at peace! Scarce has the soldier time to unbind his helmet, and to wipe away the sweat from his brow, ere the voice of mercy succeeds to the clarion of battle, and calls the nations from enmity to love! Crowned heads bow to the head which is to wear "many crowns;" and, for the first time since the promulgation of Christianity, appear to act in unison for the recognition of its gracious principles, being fraught alike with happiness to man and honour to God.

What has created so strange, so beneficent an alteration? This is no doubt the doing of the Lord, and it is marvellous in our eyes. But what instrument has he thought fit chiefly to use? That which contributes, in all latitudes and climes, to make Christians feel their unity, to rebuke the spirit of strife, and to open upon them the day of brotherly concord—the Bible! the Bible!—through Bible Societies.

Come then, fellow-citizens, fellow-Christians, let us join in the sacred covenant. Let no heart be cold; no hand be idle: no purse reluctant! Come, while room is left for us in the ranks whose toil is goodness, and whose recompense is victory. Come cheerfully, eagerly, generally. Be it impressed on your souls, that a contribution, saved from even a cheap indulgence, may send a Bible to a desolate family; may become a radiating point of "grace and truth" to a neighbourhood of error and vice; and that a number of such contributions made really at no expense, may illumine a large tract of country, and successive generations of immortals, in that celestial knowledge, which shall secure their present and their future felicity.

But whatever be the proportion between expectation and experience, thus much is certain: We shall satisfy our conviction of duty; we shall have the praise of high endeavours for the highest ends; we shall minister to the blessedness of thousands, and tens of thousands, of whom we may never see the faces, nor hear the names. We shall set forward a system of happiness which will go on with accelerated motion and augmented vigour, after we shall have finished our career; and confer upon our children, and our children's children, the delight of seeing the wilderness turned into a fruitful field, by the blessing of God upon that seed which their fathers sowed, and themselves watered. In fine we shall do our part toward that expansion and intensity of light divine, which

shall visit, in its progress, the palaces of the great, and the hamlets of the small, until the whole "earth be full of the knowledge of Jehovah, as the waters cover the sea!"

RELIGIOUS INTELLIGENCE.

FOREIGN.

Extracts from the Appendix to the Report of the Executive Committee for the management of the missions, first commenced by the Rev. John Wesley, the Rev. Dr. Coke, and others; and now carried on under the direction of the Methodist Conference.

No. III. PAGE 86.

FROM THE COLONIAL JOURNAL.

House of Commons, Tuesday, June 26.

METHODIST MISSIONARIES.

Mr. Butterworth said, that as some severe reflections had been reported to have been made on a very deserving body of men by the honourable member for Stockbridge (Mr. Barham) he wished to make a few remarks respecting them.

The Speaker observed there was no question.

Mr. Butterworth then gave notice of a motion to-morrow, for extracts of the dispatches received by the government from the colonies, respecting the proceedings of the missionaries in the two last years.

Wednesday, June 26.

The Speaker having called upon Mr. Butterworth,

Lord Castlereagh rose and said, that after the unanimity, which, on a former night, had prevailed, at the close of the debate, respecting the colonies, he hoped the honourable member would see the inexpediency of giving rise to a new discussion, which might give to the former vote a character which did not belong to it. No practical good could arise from a discussion of the character of the missionaries at the present period of the session. The question of the best manner in which the gospel might be best communicated to the Negroes, might be reserved to a more favourable opportunity; for that the extension of that knowledge to the slaves, had done good upon the whole, no one would venture to deny. Some mischief, which must take place in carrying into effect any great system might have arisen; but cases of individual abuse could form no reasonable objection to the system itself. So far as the Wesleyan Methodists were concerned (the body with whom the honourable member (Mr. Butterworth) was more particularly connected) no blame had ever been attached to them. That body, and the Moravian missionaries, had been spoken of, by all persons acquainted with their proceedings, with great respect. He hoped, therefore, as these persons were perfectly cleared from blame, that the ho-

nourable member would not persist in pressing on the subject at present.

Mr. Butterworth said, that after the declaration of the noble lord, as to the acknowledged good which had been derived from the missions, and the particular good conduct of the Wesleyan methodists, he should not obtrude any observations on the house. He had been requested by a committee of a missionary society, to enter into a defence of their conduct, and he had been fully prepared to enter into a full vindication of that body. He should, however, withdraw his motion which was now rendered unnecessary.

Mr. Barham said, the noble lord (lord Castlereagh) had very truly stated, that he had never attributed to the communication of religion to the negroes any thing but good. It was also true, that he had never made any charges on the particular body of religious persons, to whom the honourable member (Mr. Butterworth) belonged. Indeed, he was not qualified to make a charge upon that particular body, not being sufficiently acquainted with the minute distinctions of sects, to distinguish one from another. All he knew was, that persons, generally called methodists, had produced much mischief, and though he did not speak from personal acquaintance, he was convinced, that if the subject were inquired into, he should be able to substantiate all he had stated in the course of the former debate.

The Chancellor of the Exchequer said, he could adduce a testimony to the conduct of the missionaries, not in Jamaica, indeed, but in the Leeward Islands. The governor of those Islands had sent a letter to the government of this country, in which he stated, that the Wesleyan and Moravian missionaries have been extremely instrumental in promoting sobriety and good order among the slaves; and that as the supplies of the Moravians had been cut off by the war in Germany, he thought their essential services to the colonies, entitled them to the assistance of government. He had accordingly consulted with Dr. Latrobe, an eminent member of the Moravian society, in the country, who, on the part of the missionaries, declined any pecuniary assistance. He stated, that though their means were reduced by the circumstances of Germany, they had enough to subsist on, and were accustomed to rely on the industry of their flocks, and the support of Providence: all they required, therefore, was protection.

The motion was withdrawn.

When Mr. A. Brown having risen to make some observations, the Speaker observed that there was no motion before the house.

(To be Continued.)

FROM THE PANOPLIST FOR JULY.

AMERICAN MISSIONARIES AT BOMBAY.

Letters have been received from Messrs. Hall, Newell, and Bardwell, dated February 7, 1817, and accompanied by their journal to the close of January. Mr. Bardwell and his wife joined the

mission at Bombay, on the 1st of November, and were received with great joy by the missionaries there. We have much reason to suppose, that Mr. B. will find no difficulty, nor embarrassment, in residing permanently at that place. On the 19th of December Mr. Hall was married to an English lady, who is considered as a great acquisition to the mission. She understands one of the native languages, and is thought well qualified to be useful in her new relation. Extracts from the journals will be given hereafter. The whole of the last letter, addressed to the corresponding secretary, and part of the one preceding, are as follows:

Bombay, Dec. 14, 1816.

"REV. AND DEAR SIR—Since our last, of September 30th, we have received new mercies of the Lord to excite our gratitude and animate our hearts. On the 1st of November, brother Bardwell and his wife arrived from Columbo. It was a joyful event to us. We feel greatly strengthened and encouraged by the introduction of another labourer into this great harvest.

"On the 9th instant we received our types and press, in good condition, and brought them to our house. Here we doubt not but the board will unite with us in gratefully acknowledging our obligations to the Rev. Mr. Thomason, not only for the general interest which he has taken in our mission, but more especially for his trouble in procuring for us the means of printing the Holy Scriptures in the languages of the heathen.

"We are now busily engaged in getting all things in readiness to commence printing, which we hope to do in a short time.

"Our preaching and schools continue much the same as when we wrote last. When it may please God to own our labours, and enable us to send you the good tidings of souls converted from idolatry, we cannot know, but must leave it with Him who has the residue of the Spirit."

Bombay, Feb. 4, 1817.

"REV. AND DEAR SIR—Our last letter to you was of December 14, a few days after the arrival of the ship Malabar, captain Orne, from Boston. The return of this ship now affords us a very favourable opportunity for sending you letters, our journal &c.

"Since our last, we have been much employed in getting our press ready, with the hope of sending you, by this opportunity, some specimen of our printing. In looking over and arranging the types, we have found a deficiency of several types, which we have ordered to be made here. This will occasion some additional expense and considerable delay in the business.

"For want of proper paper, we cannot proceed far in printing. In one of our former letters we expressed our desire that 100 reams of the common sized printing paper, of good quality, might be sent to us by order of the board, either from England or America. We hope it is on the way to us.

"As yet we have engaged no one to assist us, in any part of the printing business; neither have we yet determined what we shall do in this respect. Several men, who have served in the other

printing offices in Bombay, have offered us their services and probably we shall employ one of them more or less. We think it best to take a boy or two to train up regularly to the business. We could take as many boys as we wish for this object.

"Our schools, and our daily labours among the people, continue nearly the same as when we last wrote. We have however opened a meeting at one of our school rooms for the religious instruction of the heathen and others who may be disposed to attend. It was commenced on the last evening of the last year. Brethren Hall and Newell, in turn, read and expound the Scriptures. We hope soon to be able to add the exercises of prayer and singing. About 30 persons have usually been present on an evening, a number of whom are Jews, who live near the place of meeting. We have as yet found quite as much encouragement as we anticipated, in our first attempt of this kind. We hope by and by to have several such meetings in different parts of this great city and its suburbs.

"It appears to us very important that, at least, *one* building should soon be provided and appropriated to publick worship. It would be needless to adduce arguments to evince the expediency of a measure so universally sanctioned and enforced by the example of all Christian missionaries.

"We are still unable to send you the good news of pagans converted to Christ, through the instrumentality of our labours. But should it please God, for a much longer time to withhold his blessing, we know that it is our duty to continue to labour and pray and hope; and equally the duty of our Christian friends at home to *pray* and to *hope*, instead of drawing any discouraging conclusion from so long a delay of the desired blessing. We shall reap in due time, if we faint not. It must be a great comfort to our friends, as well as to ourselves to reflect, that already thousands have heard the glad tidings of salvation from our lips, who probably would have died without hearing them, had we not been sent. Here, it may be said, the word of the Lord has gone forth, and is daily going forth; and the cheering promise is, that it shall not return void, but shall accomplish the end for which it is sent forth.

"The happy settlement of brother Bardwell in the work of this mission which affords so much encouragement to us, will no doubt afford equal encouragement to the board.

"On the 19th December last brother Hall was married to an English lady. The mission family, therefore, at Bombay, is now very different from what it was six months ago, when the brethren Hall and Newell were labouring in comparative solitude, uncertain whether any more would ever be added to their number. Our prospects are pleasing. We have great encouragement to go forward with increasing zeal, putting our trust for the time to come, in the same infinitely wise, kind and gracious God, who has hitherto guided and blessed us.

"It animates our hearts to hear, that more missionaries are ready to depart from our native country to this land of darkness and of the shadow of death. O that hundreds would come! They would

all find enough to do, and hundreds more would still be needed. And why do they not come! How little is done compared with all that might and ought to be done! O that the commanding voice of the Redeemer, the King of Zion, would awaken the churches to all the zeal and activity, which a believing view of the Saviour, with all the nations which he has made worshipping before him, ought to inspire!

"We earnestly hope, that at least two more missionaries will soon be sent to Bombay. The encouragement, we think, is abundant. If on their arrival here, any thing should seem to render it expedient or necessary that they should go elsewhere, they would be at liberty to choose their station out of a great number of very important fields, which are scattered over this eastern hemisphere.

"To a missionary for this place it would be no small qualification to be acquainted with book-binding. This, of course, is an important branch of business, wherever printing is carried on. It is peculiarly so in Bombay, where book-binding is executed so indifferently and at so great an expense. It would also greatly enhance the value of a missionary to be acquainted with the casting of types. The types now in use here are in various respects far from that perfection at which we always ought earnestly to aim.

"With this, we send you our journal up to the close of the last year. We write to Mr. Evarts concerning our pecuniary matters, library, &c.

"By the ship Saco, captain Haskell, we expect another opportunity of sending directly to you in about three months.

"We remain, Rev. and dear sir, faithfully and affectionately, your brethren and fellow-servants,

GORDON HALL,
S. NEWELL,
H. BARDWELL."

INTELLIGENCE

FROM THE ENGLISH BAPTIST MISSION IN INDIA.

The subsequent extracts, containing several facts of a most interesting nature, will, it is believed, be read with lively interest:

To the Baptist Board of Missions.

Serampore, June 25, 1816.

DEAR BRETHREN—We have seen with peculiar joy, the attention of our dear brethren throughout the whole continent of America, excited by the state of the heathen, who have indeed been given, in the Divine covenant, to the Redeemer, for an everlasting possession. The indifference formerly felt respecting the extension of that kingdom, which is the subject of all prophecy, of all dispensations, and for the universal spread of which the world itself is kept in existence, is a reflection which ought to cover every one, whose song is "Crown him Lord of all," with confusion of face. We were too long absorbed in the affairs of indi-

vidual societies, when all the prophecies, and all the promises, as well as attachment to Him who is to be called "the God of the whole earth," should have led our devotions to the salvation of the whole world, and filled our contemplations with the delightful scenes on which the mind of *Isaiah* dwelt with so much rapture.

We rejoice to see the American churches making this a common cause, and that means have been taken to unite all their energies in the hands of so respectable a body of pious ministers, &c. We now send our congratulations and most fervent wishes for the success of your efforts. May many thousand souls, each more precious than the whole material system, recovered to a state of endless blessedness, be your certain, ample, and imperishable reward.

Should Divine Providence give you favour in the eyes of the Burman government, as we hope it will, that empire stands in great and pressing need of many more missionaries; and we would recommend you to send as soon as possible, to other places, as to Siam, Bassein, Ummurapore, Ava, Martaban, &c. By thus confining your present efforts to this empire, the languages of which have, no doubt, a strong affinity, your agents will form a united phalanx. Having an immense people of the same manners, prejudices, religion, and government, as their object; and being near each other, and engaged in the same country, the experience and acquirements of each will come into the common stock, and bear an ample interest. They will be able mutually to give solid and matured advice; and in cases of removal by death, to supply the loss of those gone to receive their great reward. We would strongly recommend, that one or more, who may hereafter come out, obtain a competent knowledge of medicine. Perhaps missions in no Eastern country need so much all the wisdom, and advice, and mutual help, which missionaries can supply to each other, as, from the despotic and capricious character of its government, that in the Burman empire does.

The attempts of our society in this empire, have ended in the transfer of the mission to brother Judson, and those from you who may join him; brother Felix Carey, our last missionary at Rangoon, having gone into the service of his Burman majesty. Something, however, has been done. A mission-house has been built; the language has been opened; a grammar printed; materials for a dictionary; a small part of the New-Testament printed, and a number of copies put into the hands of the natives.

We know not what your immediate expectations are relative to the Burman empire; but we hope your views are not confined to the immediate conversion of the natives, by the preaching of the Word. Could a church of converted natives be obtained at Rangoon, it might exist for a while, and be scattered, or perish for want of additions. From all we have seen hitherto, we are ready to think, that the dispensations of Providence point to labours that may operate, indeed, more slowly on the population, but more effectually in the end: as knowledge, once put into fermentation, will not only influence the part where it is first deposited, but leaven

the whole lump. The slow progress of conversion in such a mode of teaching the nations, may not be so encouraging, and may require, in all, more faith and patience; but it appears to have been the process of things, in the progress of the reformation during the reigns of Henry, Edward, Elizabeth, James, and Charles. And should the work of evangelizing India be thus slow and silently progressive, which, however, considering the age of the world, is not perhaps very likely, still the grand result will amply recompense us, and you, for all our toils. We are sure to take the fortress, if we can but persuade ourselves to sit down long enough before it: "We shall reap if we faint not."

And then, very dear brethren, when it shall be said of the seat of our labours, the infamous swinging-post is no longer erected; the widow burns no more on the funeral pile; the obscene dances and songs are seen and heard no more; the gods are thrown to the moles and to the bats, and Jesus is known as the God of the whole land; the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness; the temples are forsaken; the crowds say, let us go up to the house of the Lord, and he shall teach us of his ways, and we will walk in his statutes; the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages, but they come at once "to Him who can save to the uttermost;" the sick and the dying are no more dragged to the Ganges, but look to the Lamb of God, and commit their souls into his faithful hands; the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified; the publick morals are improved; the language of Canaan is learnt; benevolent societies are formed; civilization and salvation walk arm in arm together; the desert blossoms; the earth yields her increase; angels and glorified spirits hover with joy over India, and carry ten thousand messages of love from the Lamb in the midst of the throne; and redeemed souls from the different villages, towns and cities of this immense country, constantly add to the number, and swell the chorus of the redeemed "unto Him that loved us, and washed us from our sins in his own blood, unto HIM be the glory;" when this grand result of the labours of God's servants in India shall be realized, shall we then think that we have laboured in vain, and spent our strength for naught? surely not. Well, the decree is gone forth! "My word shall prosper in the thing whereunto I sent it."

We shall be glad to render you, and our brethren in the Burman empire, every assistance in our power. We have always met the drafts of brother Judson, and have sent repeated supplies, various articles of food, &c. to meet the wants of our dear brother and sister there.

Hoping to hear from you by every opportunity, we are, very dear brethren, Your affectionate brethren and fellow-labourers in the kingdom of Christ.

W. CAREY.

J. MARSHMAN.

W. WARD.

DOMESTICK.

Third Annual Report of the Female Auxiliary Bible Society of Baltimore, April 1817.

The Board of Managers of the Female Auxiliary Bible Society of Baltimore, have pleasure in announcing to its patrons, that the institution still flourishes, notwithstanding many who had "put their hands to the plough have looked back," or in other words have withdrawn their subscriptions, yet it hath pleased the Lord to bless the work (for it is his own cause) in substituting others; and we have good ground to believe that it will continue to prosper "till the knowledge of the Lord shall cover the earth as the waters cover the sea."

Since the last annual meeting of this association, the parent institution has supplied, at cost, with 400 English Bibles, 270 of which number were of the new stereotype edition, from the plates lately imported by that society, 20 German Testaments and 2 French Bibles.

17 Bibles have been sent to the Eastern Shore of Maryland; 6 to Augusta, in Georgia; 2 given in the gaol of Bedford (Penn.) 4 in different parts of the road from this to that place; 1 at Ellicott's Mills; 2 at the Charity School, Hagerstown; 1 at Williamsport; 1 in Hagerstown; 6 to Elkridge; 20 Baltimore County, 1 near Carlisle; 1 Montgomery Court-house.

Those distributed in our own city have been chiefly given amongst the subjects of the Sunday Schools. These poor whom a benevolent publick have most laudably instructed, apply in crowds for the word of life, and it is recorded with heartfelt pleasure, that all who have received them, both black and white, read the Scriptures with facility. From the influence of the study of such a system of morals, portrayed in the precious Gospel of our Lord and Saviour, may we not prognosticate even thorough reformation of heart and life? Let us, let the Christian world unite in prayers to this effect, and who can doubt but the result will be blessed.

A report having been recieved from the corresponding secretary of the Bible Society of Baltimore, on the subject of compendious publications of the reports of Bible Societies of the United States, which solicits the concurrence of this society, relative to measures adopted in several sections of our country, it was resolved that our annual reports should be referred to the parent institution, in order that the same may be incorporated, in substance, with those of other auxiliary societies, and that of the parent society.

In the month of October last, a circular was received from Messrs. Eastburn & Co. of New-York, in which their intention to publish the history of the origin and proceedings of the first ten years of the British and Foreign Bible Society, was stated; and the same being read to the board, it was unanimously resolved, That the Female Auxiliary Bible Society of Baltimore greatly approve of the design of these gentlemen, and that this society subscribe for ten

copies of the said work, and that their corresponding secretary be requested to inform the publishers of this resolution.

An officer on board of one of our publick vessels mentioned to a manager, that it was impossible to relate with what avidity the seamen, when out at sea, would read the Bibles we distributed amongst them. Take courage, then, dear ladies, for if one soul be saved through our exertions, great is our reward. It would be highly gratifying if our seamen generally would imitate the example of part of the crew of the ship *Phocion*, of the port of New-York, and consecrate a small portion of their wages to the Master of the storm, and who when the tempest rages, and threatens to swallow them up, can, with a "Peace be still," calm the overwhelming wave. If we do any thing to promote his cause, the Bible assures us, even to bestowing a cup of cold water from love to him, we have an interest in him, and he will not forsake, but comfort us, though billows roar and ocean foams around.

It is melancholy to reflect what a number of poor, white as well as black, when offered what we hoped would prove "a savor of life unto life," reply, we cannot read; but blessed be God! he hath stirred up the inhabitants of this place, to teach those who know not, to read the precious plan of gospel salvation. How praiseworthy are those publick charity schools!

(Conclusion in our next.)

EPISCOPAL CLERGY.

The number of the Episcopal Clergy in the different States of the Union is as follows: New-Hampshire, 4; Massachusetts, 13; Vermont, 4; Rhode-Island, 4; Connecticut, 35; New-York, 67; New-Jersey, 11; Pennsylvania, 25; Delaware, 3; Maryland, 36; Virginia, 33; North-Carolina, 3; South-Carolina, 17.—Total 255.

REVIVAL OF RELIGION.

COMMUNICATED.

By a late letter from an acquaintance resident in the city of Richmond, we have satisfactory information of a considerable revival of religion amongst the Methodists of that place. About three weeks since they had joined eighty members, and the prospect for further extension was very flattering. Thus favoured of the Lord, it became them to consider the deep darkness which covers so many of the poor in all our populous cities. Accordingly they made a successful attempt to organize a Sunday School in the Methodist Church: And we are much pleased to be able to add, that the Presbyterian and Episcopalian brethren, emulous not to be excelled in these labours of love, proceeded forthwith in like manner to organize similar schools in each of their churches.

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